

the Eastern bishops took Arius's part, and he sent round a circular letter of remonstrance which had the effect of arousing some of these kindly ecclesiastics to a sense of the danger which lurked in the Arian doctrine. But Arius was soon to find his ablest and most influential champion in the person of another Eusebius, Bishop of Nicomedia in Bithynia. This Eusebius had been Bishop of Berytus (Beyrout), and it has been thought that he owed his translation from that see to the more important one of Nicomedia to the influence of Constantia, sister of Constantine and wife of Licinius. He had, at any rate, been sufficiently astute to obtain the good-will of Constantine on the fall of his old patron and he stood well with the court circle.

He and Arius were old friends, for they had been fellow-pupils of the famous Lucian of Antioch. It has been suggested that Eusebius was rather the teacher than the pupil of Arius, but probably neither word expresses the true relationship. They were simply old friends who thought very much alike. Arius's letter to Eusebius asking for his help is one of the most interesting documents of the period. Arius writes with hot indignation of the persecution to which he has been subjected by Alexander, who, he says, had expelled him and his friends from Alexandria as impious atheists because they had refused to subscribe to the outrageous doctrines which the Bishop professed. He then gives in brief his version of Alexander's teaching and of his own, which he declares is that of Eusebius of Caesarea and all the Eastern bishops, with the exception of a few. " We